

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Office: 201 East Tenth St., Phone 6-6888

SO LOVED

BY ROBERT L. MOYER,

Dean of Northwestern Bible School, Minneapolis, Minnesota

(Reprinted by Permission From Dr. W. B. Riley's Magazine, *The Pilot*)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"LITTLE IS MUCH when God is in it" is a true statement, and there is much in this little text of two words "so loved" because God is in it. This is God's love.

This text does not say that the Father so loved, but that God so loved, bringing to us the great, grand, and glorious fact that our salvation is the result of the love of our Triune God. Our salvation is divinely purposed by the loving Father, divinely prepared by the loving Son, divinely imparted by the loving Spirit. It was wrought out by the Father who is love; it was wrought for us by the Son who is love; it is wrought in us by the Spirit who is love.

God Answers Prayer

Here is an example that it pays to pray about your daily tasks, about your job, food, clothes, etc. Devout and earnest members at the Fundamental Baptist Tabernacle are Mr. and Mrs. W. W. Cunningham — Walter Cunningham we call him. For years he has held a good job with a firm in downtown Dallas. He is widely known as an expert on guns and has often been called as a witness in murder trials and other suits involving the science of ballistics. He is a fine workman and had a steady job but the hours were long, the depression cut down his wages. At first they prayed that God would either give him a raise in salary or a new job or put him in a business for himself. Then Mrs. Cunningham said, "Walter, I am going to be more definite in my praying. I am going to pray just for one thing and that is that you go in business for yourself!" So they began to pray definitely and right away God opened the door. We cannot tell all the details now. Now Mr. Cunningham has opened a good shop at 405 N. Bishop and the firm name is *Adleta and Cunningham*. There they repair electric irons and electric fans, bicycles, guns, and sharpen lawnmowers. They make keys and do welding and soldering. The phone number is 6-0421. We know that Christian people would like to give this new shop a chance to help you. You will get conscientious, high grade workmanship for a reasonable price, on any kind of repairs.

This devout man does not know that I am mentioning this but I feel that God has opened the way for a business of his own and he has taken the Lord in partnership with him. It is mentioned here as an example that Christians can definitely trust the Lord and find that He is a friend that sticks closer than a brother. Take God into partnership. Put the Lord first in your life. Give the Lord the first part of your income. Do all your work as unto the Lord and then trust Him for help.

"So Loved" Beggars Description

What is love? It is a mystery, to be sure. It absolutely cannot be defined. Words can no more define love than they can depict God. If you tried to analyze love, where would you get? People talk about being in love, but what do they mean? The dictionary does not help much. It gives a great many definitions, but most of them mean no more than the young man's definition which stated that it was a "tickle under the fifth rib."

We give several statements from the dictionary, although we are sure they will still leave you in the dark. "To have a feeling of affection or regard for; be strongly attached to or attracted toward; hold dear; as, to love home or friends; to love life." "To take pleasure or delight in; hence have great partiality, appetite, or liking for; as, to love to do good; she loves ice cream." "Love is the yearning or outgoing of soul toward something that is regarded as excellent, beautiful, or desirable; love may be briefly defined as strong and absorbing affection for and attraction toward a person or object. Love may denote the sublimest and holiest spiritual affection, as when we are taught that 'God is love.'" Be sure that God's love is not mere emotional affection. Such definition falls far short.

The dictionary gives as synonyms for love — affection, attachment, attraction, charity, devotion, feeling, fondness, friendship, liking, passion, regard and tenderness.

Hundreds of quotations might be given which seek to explain love, but each one leads you to feel that the explanation needs an explanation.

We quote Luther: "Love is an image of God, and not a lifeless image, but the living essence of the Divine nature which beams full of all goodness."

Dr. John Henry Jowett writes: "Love is not a feeling, but fealty; love is not emotion, but devotion; love is not ecstasy but chivalry; love is not luscious sensations but faithfulness unto death."

Hear Drummond: "Love has nine ingredients — courtesy, unselfishness, kindness, generosity, humility, good temper, guilelessness, patience, sincerity."

Harriet Martineau asks: "Must love be ever treated with profaneness as a mere illusion? or with coarseness as a mere impulse? or with fear as a mere disease? or with shame as a mere weakness? or with levity as a mere accident? whereas it is a great mystery and a great necessity, lying at the foundation of human existence, morality and happiness — mysterious, universal, inevitable as death?"

A. H. Strong declares: "By love we mean that attribute of the Divine nature in virtue of which God is eternally moved to self-communication."

Doran writes in a report of the British and Foreign Bible Society: "From the island Ambrym, in the New Hebrides, we hear a beautiful word, the native word for love. Literally translated it means, 'The heart keeps calling, calling, calling for me,' and love of God in (CONTINUED ON PAGE 3)

Sam Morris Here Sunday



REV. SAM MORRIS

We are happy to announce Bro. Sam Morris of Del Rio, Texas, will be with us in all services Sunday at the Fundamental Baptist Tabernacle. With him will be Mrs. Morris. We are happy to have Bro. Morris speak at eleven a.m. and seven forty-five p.m. He is widely known as "The Voice of Temperance" radio speaker, as Bible teacher and soul winner and our dear friend.

Hear Him WSM Nashville

Brother Morris writes:

"Rev. John R. Rice
201 E. Tenth Street
Dallas, Texas.

"Dear John:

"We heard your broadcast over WRR this morning. I missed the first five minutes of the broadcast but got the rest just fine. Enjoyed it very much. May the Lord bless your meeting down in Waxy.

"I am to be in Nashville, Tennessee, and speak over WSM (650 kc.) on the night of September 22nd at 9:30 P. M., Central Standard Time. If you see fit to put that announcement in your paper this week I shall appreciate it as that is one of America's great radio stations.

"Louise and I plan, the Lord willing, to spend next Sunday visiting with you in Dallas and so we can at that time talk over plans of the Bible school and other matters.

"We just got in this last week from a 14,000 mile speaking tour of some twenty-six states. We went east as far as North Carolina, north as far as North Dakota, and west into Washington, Oregon and California. We spoke in some of the greatest churches in the land.

"We are greatly rejoicing in the Lord and were never happier in Him. I preach here in the First Baptist Church tonight.

"Sincerely, yours,
(Signed) "Sam Morris"

Readers of "The Sword of the Lord from afar will have an opportunity to hear this man of God.

THE CHRISTIAN AND LABOR UNIONS

Questions Every Christian Laborer Must Face

An unprecedented labor revolution is taking place in America. Strikes involving hundreds of thousands of workers have taken place in recent months, and others are threatened. John L. Lewis, the C. I. O., organized violence, sit-down strikes, a labor war chest with millions of dollars, favoritism by the Roosevelt administration — all these have made labor unions a burning question. Christian workers need to carefully consider their duty in the light of the Bible. There are certain definite perils involved in membership in a labor union. Christian laborers will find that this is not only an economic question. It is a moral and spiritual question and the Christian who does not watch his step here may lose his influence with man and his power with God and may grieve the Spirit and be led into a life of failure and sin.

The labor unions involve certain great questions that every Christian must face if he contemplates membership in them. We mention these questions here prayerfully with certain Scriptures that bear on each one. May each reader consider what God has to say as he faces each question, and prayerfully decide for the Lord.

I.

THE QUESTION OF BEING YOKED TOGETHER WITH UNBELIEVERS. It is often necessary for Christians to work in the presence of others who are not Christians. If one did not, "then must ye needs go out of the world" (I Cor. 5:10). It is not always possible to avoid the presence of evil men. But it is always possible to avoid yoking up with wicked men.

The plain command for a Christian is this:

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

If membership in a labor union involves an oath of allegiance, or if it binds the Christian to do things for a fellow-member of the labor union (possibly not a Christian) that he would not do for someone else not a member of the labor union (though possibly a Christian), then the Christian would sin to take such obligation upon him. If membership in the labor union is a yoke with unbelievers, then every Christian should avoid it.

If a Christian must agree to policies in the labor union which policies are controlled by unsaved people, then the Christian will certainly (CONTINUED ON PAGE 2)

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cles, His parables, His teaching about the second coming, the plan of salvation, Christ's dealings with Jews, His calling and teaching of His apostles, His crucifixion and resurrection and Great Commission.

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Real Bible Student

Remember that this is not a study of books about the Bible, but a study of the Bible itself. These mimeographed lessons mailed each week must be studied with the open Bible before you. The text book is the Bible itself. Every reference, comment, and explanation will drive you to the Bible. The examination questions at the close of the course are to be answered from the Bible itself so (CONTINUED ON PAGE 2)

THE CHRISTIAN AND LABOR UNIONS

(CONTINUED FROM PAGE 1)

tainly be led into sin. His dues may be used for a dance or a beer party. He may be bound to strike, against his Christian conviction, he may be drafted for duties involving violence in time of strikes and may be a party, against his will, to public statements and policies declared by unsaved or wicked men who lead the union.

The Scripture plainly says that no Christian should be yoked up with unbelievers. In the *Moody Monthly* for August, a subscriber writes:

"Consider the following facts: The oath of one of these unions is, or was, 'I solemnly swear . . . that I will place my allegiance to this union, and my obedience to its instructions, above any obligations which I may now hold, or may hereafter assume, to any organization whatsoever, social, religious, or political.' This means 'above his family, his church, and his government.' Ought a Christian take such an oath?"

The editor of *The Sword of the Lord* wants to answer emphatically that a Christian ought not to take any such oath as it violates the plain command of God's Word. Any Christian who does take such an oath is not true to God or his church or to his country. It was my sad duty to preach the funeral sermon of a Christian man, who was a member of a union, was called out on strike against his will and better judgment, was assigned by union leaders to strike duty in a saloon where he was murdered! Every Christian workman must solemnly consider whether by membership in a labor union he violates the command

of God to "be not unequally yoked together with unbelievers."

II.

THE QUESTION OF COVETOUSNESS. One of the Ten Commandments is "Thou shalt not covet" (Ex. 20:17). Every Christian laborer must consider whether or not the policies of the labor movement will cause him to violate this command of God and commit the sin of covetousness by participation in the work of labor unions. It is clear that capital should not be covetous, but the Bible is just as clear that labor should not be covetous. And the man working for daily wages, and in poverty, is just as likely to be guilty of this sin as the millionaire. In fact, many millionaires seem to be more unselfish, more concerned with the good of others, more liberal minded, and anxious for the welfare of others than the average laborer. Consider, for instance, Hershey, the manufacturer of Hershey's chocolate and cocoa, who turned his business over to his workers, and yet the labor unions led many of them to strike. Consider the case of "Golden Rule" Nash and many other employers who have voluntarily set much higher wages than either the employees or custom demanded. Remember that Henry Ford has maintained a policy of high wages through the years, and most of the time offered wages higher than union contracts in other plants. Covetousness may be a sin of the captains of industry, but it is equally a sin of organized labor in many, many cases.

In the time of Christ, the only great group of organized labor was the Roman army. Some of these soldiers, convicted by the preaching of John the Baptist, came and said to him, "What shall we do?" He commanded them, "Do violence to no man, neither accuse any falsely; and be content with your wages." The soldiers were armed, they were the only group so organized as to demand higher wages or to strike for any cause; and yet God's command to them through His prophet was, "Be content with your wages!"

I believe that some groups of workers are not paid enough of the total income from their labor. However, the strikes that have taken place in recent years have often been an attempt to get more money or more control over the busi-

ness, not because it was right, but because they had the might!

For instance, John L. Lewis talks of poverty among workers, but he himself rides in a Cadillac car with a livered chauffeur, and lives in a great mansion, on a scale unequalled by many rich men. And recent strikes have been not in the poorly paid industries, but among the highest paid workmen in America, such as the automobile workers. And the greatest fight of the modern labor movement is directed against Henry Ford, where the minimum wage is \$6.00 a day and the average wage is \$7.20 a day! Common laboring men who strike when already they are better paid than three-fourths of the population, better paid than school teachers, better paid than preachers, and far better paid than farmers, are likely to be accused of covetousness. To such people, John the Baptist says, "Be content with your wages." Again, every Christian is commanded, "Be content with such things as ye have" (Heb. 13:5).

Oftentimes labor unions strike for shorter hours as well as more pay, and sometimes employers do demand too long hours. On the other hand, when labor unions demand a thirty-hour week, that is, six hours work a day, five days a week, at full wages, they must be accused of selfish and covetous motives. Doctors, preachers, merchants, and many others often spend twice as much time in earning a living. As a Christian, I seriously doubt whether in a thirty hour week a laborer fulfills the command of God, "Six days shalt thou labor and do all thy work" which is part of the Ten Commandments.

III.

THE QUESTION OF LAWLESSNESS. Every Christian laborer should face the question of whether membership in a labor union will make him guilty of the sin of lawlessness. The Word of God has a clear command to Christians in Romans 13:1, 2, which is as follows:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

"Whoever therefore resisteth the power, resisteth the ordinances of God; and they that resist shall receive to themselves damnation."

Any Christian who is not subject to the laws of the land and to those in legal authority sins against God. Labor unions have sometimes been lawless in several ways. First, violence has usually accompanied strikes. Bloodshed has stained the records of the organized labor movement ever since it began. In Dallas, women strikers beat and tore the clothes off of other women who did not strike with them a few months ago. They often attacked police as they did in Chicago. In the lettuce strike, in the Pacific Coast dock strike, in the Long Shore strikes at Galveston, in the steel strikes, in the automobile strikes, and wherever strikes have occurred, violence has been the rule. That is lawlessness pure and simple. John the Baptist said to soldiers, "Do violence to no man" (Luke 3:14). If a Christian by joining a labor union would be led to endorse or to take part with those who do violence, then the membership in the labor union would be an occasion to sin. Let every Christian carefully weigh this subject. The Scripture says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). Hate, violence, bloodshed are lawlessness and in these matters many members of labor unions have grievously sinned. If a Christian cannot be a member of a labor union without being led into such sins, then he should not join a labor union.

A second part of this question of lawlessness is the destruction of property which labor unions have often been guilty of in times of strikes. The sit-down strikes are a good example. The American Federation of Labor, through its president, William Green, now denounces the sit-down strikes. They were criminal seizures of property as bad as burglary or robbery. The right of private property is not only guaranteed by the American Constitution but is clearly taught in the Bible when the Ten Com-

mandments say "Thou shalt not steal." Many Scriptures give instructions concerning the sin of trespass with regard to property. For a laborer to break out windows, to overturn trucks, to use or injure machinery or buildings is a sin. No Christian should be a member of any labor union which endorses any such lawlessness as usually labor unions have done in time of strikes.

A third way of lawlessness is in the coercion of fellow workers. Here again the Constitution of the United States which declares that all men are created free and equal (that is before the law) and guarantees to each the rights of life, liberty and the pursuit of happiness, rings true to the Bible. Do I believe in labor unions? Yes, I believe in the right of the people to join labor unions, but I also believe in the open shop, that is, in the right of people not to be in labor unions if they choose. I believe in the right of collective bargaining but I also believe in the right of individual bargaining. If a number of workers wish to agree that they will ask for certain wages, I believe they have that right. If other workers wish to work for less, or to ask for more, I believe they should have their right. If a group of workers decide to strike, that is, to quit work, I believe they have that right. If other workers decide to continue working, I believe they should have their right. One of the sins of lawlessness in the labor movements has been the coercion of workers. Actually, strikes have been usually fomented by a few paid organizers, often thugs, usually aliens, socialists and communists. Thousands of good workers have been forced into strikes when they did not want to strike. They were content with their wages, content with working conditions but were coerced, threatened, intimidated or sometimes prevented from work by violence. Any worker forced to join a union by intimidation, threats, is an evidence that labor unions have many of the lawless and criminal elements in charge. That should not be the policy of Christians. To the Christian Christ commanded, "Agree with thine adversary quickly, while thou art in the way with him" (Matt. 5:25). Every Christian is commanded, "As much as lieth in you, live peaceably with all men" (Rom. 12:18). The Scripture commands every Christian to "Love thy neighbor as thyself" and "As ye would that men should do to you, do ye also to them likewise." Coercion of fellow workers is unchristian lawlessness.

The fourth element of lawlessness which Christians should consider in relation to the labor unions is the matter of disloyalty to one's employer. The Bible inculcates respect for those in authority. All those who work for wages are servants in the Bible sense and to such the Lord commands in Eph. 6:5-8:

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

"Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

"With good will doing service, as to the Lord, and not to men:

Know Your Bible

(CONTINUED FROM PAGE 1)

that the great facts you have learned will be fixed in mind. Remember that hundreds of others have studied the Bible according to this plan. For five years the editor prepared similar lessons for correspondence students throughout the United States and Canada. Hundreds wrote to tell of the blessing they received. All the teachers in the First Baptist Church at Fort Worth received these lessons and used them in their preparation for teaching. Those lessons, going through the whole Bible, studied Matthew, Mark and Luke at one time, using Luke as the text and hence we did not prepare lessons on Matthew. These are the first of the kind and many have requested such lessons.

We suggest that the following persons will find great blessing in this course:

(1). Young preachers and those called to preach. Paul wrote to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Young preachers must study if they are to rightly divide the Word of God and be approved of God as good workmen. The average Sunday School does not teach much Bible. The ordinary denominational college or seminary will never give a student a clear conception of the great doctrines of the Bible. This twenty-eight weeks' course will give a young minister a remarkable insight into the whole Bible, it will fix a habit of Bible study, and better yet, will show the best method of Bible study. This course will tie one on to the Bible instead of diverting his mind to other books about the Bible. It will not only give a working knowledge of a great deal of the subject matter of the Bible, but

(CONTINUED ON PAGE 3)

"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

Again Colossians 3:22 says, "Servants, obey in all things your masters according to the flesh."

Any man who receives wages from an employer has a heavy responsibility to his employer. A steady job is worth much. Those who provide the brains, capital, and enterprise to keep people employed is worthy of the respect and sincere loyalty of laborers. Disloyalty to one's employer is a type of lawlessness. This is another way of saying that obedience, in the sight of God, comes from the heart. A man who gives his time or his hands to work but does not give his heart to it, thereby sins against God and is a rebel, not only against his employer, but against God.

The above are serious questions that every Christian employee must face and I earnestly entreat those who read this to consider the questions in the light of the Word of God and with a prayerful heart.

Christian lady desires work. Experienced in department store and doctor's office. Would consider care of motherless home or matron in Institution. References exchanged. Phone 6-4367

THE SWORD OF THE LORD and of John R. Rice

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JOHN R. RICE, EDITOR, Pastor of Fundamental Baptist Church

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SO LOVED

(CONTINUED FROM PAGE 1)

the Ambrym language is "the heart-calls of God."

Scripture states that "love is the fulfilling of the law." That is not a definition of love, however. It tells of the obedience of love.

I Cor. 13 renders the word "love" as "charity." Three hundred years ago when the Authorized Version was written, charity meant practically what our word "love" means today. Our present-day use of the word "charity," however, does not fulfill the word love. Charity may be dealt out with coldness and severity and contempt. Charity can be organized. We have it organized in Minneapolis. Charity may be administered without much or any heart. The love of God cannot be organized in such manner.

How weak the words of men when defining love, but how much greater the difficulty becomes when we join to it the little word "so"—"so loved." SO is one of the shortest but one of the greatest words in this verse.

"God SO loved. How much is that? How much is SO? How long is SO? Spurgeon, in commenting on this little word, said, "Come ye surveyors, bring your chains, and try to make a survey of this word 'so.' Nay, that is not enough. Come hither, ye that make our national surveys, and lay down charts for all nations. Come ye, who map the sea and land, and make a chart of this word 'so.' Nay, I must go further. Come hither, ye astronomers, that with your optic glasses spy out spaces before which imagination staggers, come hither and encounter calculations worthy of all your powers. When you have measured between the horns and space, here is a task that will defy you—'God SO loved the world.'"

"Oh, for this love let rocks and hills
Their lasting silence break!
And all harmonious human tongues
Their Saviour's praises speak!

"Angels, assist our mighty joys;
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told!"

"So Loved" Surpasses Illustration
This is true because all illustrations of divine love are human illustrations. No human love is a measuring-stick for divine love.

The love of mother. This love has frequently been spoken of as the greatest illustration of divine love. We rejoice in such love, and could say with Kipling:

If I were hanged on the highest hill,

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I know whose love would follow me still.

Mother o' mine, O, mother o' mine!

If I were drowned in the deepest sea,

I know whose tears would come down to me

Mother o' mine, O, mother o' mine!

If I were damned of body and soul

I know whose prayers would make me whole,

Mother o' mine, O, mother o' mine!

Yet God asks the question, "Can a woman forget her sucking child?" (Isa. 49:15). As we think of our mothers we instantly answer, "No," but God answers, "Yes," and as we pause to think, case after case will come to mind which will verify God's answer. Then God goes on to say, "Yet will I not forget thee." No, mother-love is not a measuring-stick for God's love.

The love of father. Scripture emphasizes this love. It speaks of sorrow as when a father mourneth for his son. Addison said, "Certain it is that there is no kind of affection so purely angelic as the love of a father to a daughter." When we read this quotation recently, the mind went back to an old song that Mother used to sing. The song told the story of a daughter driven from her home by the father. This has been repeated in true life many and many a time. No, father-love is not a measuring-stick for God's love.

The love of lovers. A great many regard the deepest love as that existing between a young man and a young woman. Yet how often that love burns out. George Matheson was a blind poet. Before he lost his sight he was engaged to a young lady whom he loved very dearly. He had trouble with his eyes, and his physician finally informed him that it was only a matter of a short time until his sight would be permanently gone. He felt it his duty to offer his fiancée a release from the engagement, feeling that because of her great love for him she would not accept it. His love for her was that great. Yet when he told her and offered her her freedom, she drew her engagement ring from her finger and offered it back to him, saying, "Why, George, I couldn't be tied to a blind man the rest of my life." With earthly darkness closing in upon him, and with a heart darkened by the loss of this human companion, he went to his room and there thought of a love that was beyond the love of any woman. In that hour of darkness he poured forth the throbs of his heart in these immortal words:

"O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow,
May richer, fuller be."

No, lover's love is not a measuring-stick for God's love. His love surpasses all human love.

"So Loved" Transcends Emotion

Some theologians speak of different kinds of love. Others speak of different phases or forms of love. Others, such as Kerfoot, at one time Professor of Systematic Theology at the Southern Baptist Theological Seminary, taught that love was a principle of willing self-impartation which expressed itself in natural emotions. These emotions vary according to the object upon which love exercises itself. We mention a few of these emotions to show that God's love far transcends them.

Affection. This is love that exists between intimates, but it cannot be used in John 3:16, for there is no intimacy between God and sinners. God does not fellowship with sinners. Some might mistakenly object to this statement, referring to the love that existed between the father and the prodigal son, but please remember that

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DO YOUR DUTY

The reader has some duties to *The Sword of the Lord*. (1). It is your duty to read very prayerfully the material which is gathered here from far and near with great labor, study and prayer. Do not miss the blessing by carelessness. Jesus said, "Take heed therefore how ye hear" (Luke 8:18), and the Bible also admonishes that "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). This is especially important for a lost sinner. If you are unsaved, then read with a prayerful heart and find Jesus.

(2). You should earnestly pray for the editor of the paper and for the message. That is as much your duty as it is for a church member to pray for his pastor. The editor and the readers are parties in the blessed work of getting out the gospel.

(3). You should show your appreciation. If you are blessed, or taught, or inspired by an article in *The Sword of the Lord*, you should say so. Why not write the editor today and pay this debt that you owe? It would make our burdens lighter, it would acknowledge your gratitude to God for His favors. If you know of someone else who has been saved or a Christian who has been strengthened, say so. Tell us you will pray for us.

(4). This work is a missionary work and if you are a Christian, perhaps God will lay it on your heart to help spread the gospel through *The Sword of the Lord*. Help us get subscriptions at 50c a year or three years for \$1.00, or send an offering to help us pay the printing bill. Subscriptions and advertising never pay the printing bill and postage. Ask God what you should do.

that "son" was a son. He bore a relationship to the father. That is not true of the sinner. A sinner is the creature of God but not the child of God. "Ye are of your father, the devil," said our Lord. God has affection for His own, but "so loved" far transcends affection.

Approval or approbation. "God saw that it was good" is what we mean by this. This is an emotion in relation to any attitude or act of God's children who earnestly and sincerely try to please Him, but certainly nothing a sinner can do ever can be pleasing to God. We are sure that God was well pleased with the efforts of Paul, the Apostle, but just as certain that there was no approval for anything done by Saul of Tarsus. God has approval for His own, but "so loved" far transcends approval.

Complacency. This is deeper than approval. It has to do with merit and virtue. This emotion is illustrated in the words of the Father, "This is My beloved Son." The Father was deeply pleased with the Son. However, there is no merit in the sinner to call forth this love of God. God does have complacency for His own, but "so loved" far transcends complacency.

Gratitude. This emotion springs from good deeds. Such an emotion may be yours for some one who has been helpful to you. But what good deed has any sinner ever done to call forth this emotion from God? God would feel so toward His own for their efforts in His behalf no matter how feeble those efforts might be, even as a parent may be pleased with the puny efforts of a child, but "so loved" far transcends gratitude.

Esteem. This emotion has to do with estimable qualities. Buckingham wrote, "All true love is grounded on esteem." This may be true of human love, but what in the sinner could call forth the esteem of God? He has written, "There is none good, no, not one." God does highly esteem His own, but "so loved" far transcends esteem.

"So Loved" Defies Comprehension

The mind of man will never be able to comprehend the love of God.

(CONTINUED ON PAGE 4)

Know Your Bible

(CONTINUED FROM PAGE 2)

it will fire the young preacher to win souls and live for God.

(2). Sunday School teachers need this course. The average Sunday School teacher is accustomed to teaching from a Sunday School quarterly and desperately needs to be brought back to the Word of God itself and to drink from the living fountain of divine inspiration. This method of study is so simple, so thorough that it will fill the teacher's mind with teaching material and prepare the teacher for teaching in a way that no other kind of study can do. Every Sunday School teacher possible should take this course.

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— I Peter 2:1-3

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SO LOVED

(CONTINUED FROM PAGE 3)

His love is spontaneous, sovereign, uncaused, uninfluenced. There was nothing in us to call it out. There was nothing in us to attract it. What is there in me to attract the heart of God? Absolutely nothing. Everything about me should make Him loathe me — a poor, sinful, depraved, disgraceful, corrupt human being with no good thing in me. The old saint was right about all of us when he said, "If God did not see anything in me to love before I was born, He certainly hasn't since I was born."

There is an amazing statment in Deut. 7:7-8: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." What a statement! The Lord loved you because He loved you.

"What was there in me that could merit esteem, Or give the Creator delight? 'Twas even so, Father, I ever must sing, Because it seemed good in Thy sight."

His love is everlasting, unending. "I have loved thee with an everlasting love." This is of necessity since God Himself is eternal. God had no beginning, so love had no beginning. Your mother commenced to love you, but your heavenly Father never commenced to love you. Your mother did not love you before you were born, but your Father has loved you from all eternity. He had you in His mind and in His heart ever since He was God, and He has been God from all eternity.

This everlasting love not only goes back into the reaches of

eternity; it goes forward as well. Eternity is a circle with neither beginning nor end. As Dr. Hinson once preached, "God is speaking to you today and saying, 'There never was a time in my life — the lifetime of God — when I did not love you.' And when will God's love for you end? When eternity ends. When will God's love for you end? When God's life ends."

You may go back beyond the time when a wave beat upon the beach, or a star shone in the sky, or the leaf of a tree fluttered in the breeze, or an angel worshipped before the throne, and when you get back as far as the mind can reach, you will be no nearer the beginning of God's love for you than you are now. If you project your mind into the future to the time when the mountains have molded down into dust, or out beyond the time when the sun has grown cold, and the stars are old, and the leaves of the judgment book unfold, you will be no nearer the end of God's love than you are now. We say God's love defies comprehension. None of us understand the meaning of what we have just written. We do know that His love for us is from everlasting to everlasting.

"He loved me, ere yet one ray of light
Had flashed itself across the boundless sky,
When all was solitude and starless night,
He loved me then; And shall it ever die?"

"Ah, no, that love shall onward, onward roll,
Increasing in its flow, till like the sea,
It breaks in thrills of rapture on the soul,
And spends itself through all eternity."

His love is infinite, illimitable, unbounded. We sometimes say that God's love towers above us as the mountains, but you reach the summit of the mountains. They stop. There is no summit to the love of God. What a poor finite illustration that is! It is comparable to the answer of the babe when someone says, "How big is baby?" and the babe says, "So-o-o high!" stretching tiny hand above the head in measure.

We teach our children to sing "Wide, wide as the ocean," but the ocean is bounded by shores. God's love is boundless, shoreless. What a poor finite illustration! It is comparable to the answer of the babe when mother asks, "How much do you love me?" and baby says, "So-o-o much!" stretching wide the tiny arms. So much — from tiny pink finger tip to tiny pink finger tip. We are as helpless as baby when it comes to measuring the love of God.

Old John Foster lay dying, and after a night of weariness and pain, was asked by a friend, "How are you feeling this morning?" "Ah," said he, "Wonderfully well. I have my head down on three pillows; the pillow of God's infinite power, the pillow of God's infinite wisdom, the pillow of God's infinite love. I am well. I am resting on three pillows."

His love is immutable, unchangeable. As with God Himself, there is in it no variableness, neither shadow of turning. A sinner may go to hell unsaved; he cannot go to hell unloved. The Christian rejoices in the fact that nothing can separate him from God's love.

"His love no end nor measure knows,
No change can turn its course,
Eternally the same it flows
From one eternal source."

"So Loved" Provides Redemption
Henry Ward Beecher said, "We never know how much one loves till we know how much he was willing to endure and suffer for us; and it is the suffering element that measures love." This is true. The measure of God's love is seen in the suffering of Calvary. What suffering has ever been like unto

this? Where will we find words to describe it? Someone has said that if you could climb a ladder to heaven and say to Gabriel and the angels, "How much did God love the world?" they would shake their heads in wonder and then reply, "God SO loved the world that He gave His only begotten Son." "So" is the equation between the loving and the giving.

Of human love our Lord said, "Greater love hath no man than this, that a man lay down his life for his friend" (John 15:13). But "God so loved the world that He gave His only begotten Son" for His bitterest enemies. A woman said, when told of God's love gift, "I can't understand such love. I have two children, and I wouldn't give one of them for the best friend I have in the world, but you tell me that God gave His only Son for His bitterest enemies. I can't understand such love." Who can? Yet, that is the love story of God's Word. God gave the Son of His love for a world He loved, that whosoever believeth in Him should not perish but have everlasting life.

One has beautifully written: "As we gaze upon the cross the whole being of Christ speaks with substitutionary love, and the whole environment is replete with vicarious suffering! His heart of love bleeds in death to cleanse us; His hands of love are wounded to heal us; His feet of love are nailed to release us; His side of love is pierced to assure us; His body of love is stripped to clothe us; His lips of love are parched to bless us; His tongue of love is agonized to calm us; His head of love is cursed with thorns to crown us; His cross of love is shameful to enrich us; and His death of love is awful to quicken us."

"The whole surroundings of the cross throb with love. The darkened heavens are bright with love's joy; the rending rocks are opened with love's grace; the cruel tree is blooming with love's fruit; the hate of man is the dark background for love's action; the malice of hell is the opportunity for love's triumph; the mockery of the crowd is the call for love's patience; and the suffering for sin unfolds the provision of love's grace."

Many have been thrilled by reading the story of Curfew. A young soldier had committed some offense and was condemned to die. The time of his death was fixed "at the ringing of the curfew." This would naturally be a great disappointment to one who was young in years, but it was a double sorrow because he was soon to marry a beautiful young woman whom he had loved for a long time. The young woman who loved him tried in various ways to save his life, but her efforts seemed to fail. She even tried to bribe the old sexton so that he would not ring the bell, but she could not do that.

The hour for his death drew near. The preparations were made. The prisoner was brought forth. They waited for the signal, but to the astonishment of everyone, the bell did not ring. The girl who loved the young man had rushed unseen to the belfry and seized the tongue of the bell. At the fatal moment the old sexton threw his weight upon the rope and the bell reeled to and fro in the tower. The brave girl kept her hold although her position was dangerous. At last the sexton went away. Old and deaf he had not noticed that the bell gave no sound. The brave girl hurried from the church to the place of execution and reached there just as Cromwell was sending to demand why the bell did not ring.

"And her brow,
Lately white with sorrow,
glows with hope and courage now,
At his feet she told her story,
showed her hands all bruised and torn,
And her young face still haggard with the anguish it had worn,
Touched his heart with sudden pity, lit his eyes with misty light —
'Go; your love lives,' cried Cromwell; 'Curfew shall not ring tonight.'"

The Bible tells us of another story of love. Christ died upon the cross to save us from our sins because He loved us SO much. Let us receive Him as a personal Saviour, and give of our lives in service that others may know and love Him, too.

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